

Conversation Analysis Turn-taking and Adjacency Pairs in Students' Conversation at English Education Department

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ARTICLE INFO

Keywords:

Communication; Culture, Conversation Analysis; Turn-Taking; Adjacency Pairs

Article history:

Received 2021-08-14
Revised 2021-11-12
Accepted 2022-01-17

ABSTRACT

This study aims to look at conversation analysis (CA). The data used in this study are video recordings and transcripts of random conversations conducted by English Language Education students at Lancang Kuning University. This study aims to describe how turn-taking patterns and adjacency pairs found in the conversation. Which addresses the topic of culture for examples "culture, tribe, language, tradition and food". Communication and culture are closely related to how people live their lives, learn, think, feel, behave, and accept what is right according to their beliefs. The researchers used qualitative research which focuses more on a deep understanding of the concept of an object under study rather than analysing data using statistical analysis. Based on the results of the analysis, in the Turn-Taking analysis the pattern that often appears is overlap and in the adjacency pairs analysis the pattern that often appears is question-answer.

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1. INTRODUCTION

Humans as members of social communities need communication as a means to relate to others. Communication as a means of exchanging information between two or more people can work well if the right communication techniques are used. When communicating, everyone uses their mother tongue as an effective medium for conveying ideas or jokes. Typically, language is used as a medium of interpersonal communication among people and the wider population. For example, when communicating, they use various languages other than their native language. There are two types of communication: continuous communication and intermittent communication. Face-to-face communication is considered short distance communication (face to face), while long distance communication occurs when face-to-face communication is not

possible or does not work. Communication does not always need media as a source (Nugraheni, 2010).

One type of communication is everyday conversation. Conversation is a type of collaborative activity that involves verbal communication. Conversation is also interpreted as a long and tense verbal interaction to achieve the desired goal (Nugraheni, 2010). In social life, communication and culture are closely related to how people live their lives, learn, think, feel, behave, and accept what is right according to their beliefs. Language, friendship, eating habits, communication practices, social actions, economic activities, politics and technology are all based on everyday principles (Lestari, 2020).

Culture is a campaign to build interest. Culture can be passed on from one generation to the next with the help of individuals and groups, using only one knowledge, understanding, belief, meaning, values and information. Culture manifests itself in patterned language, various activities, as well as behavior, communication styles, material objects, such as houses, tools and machines used in industry and agriculture, types of transportation, and means of war. Besides being able to exist anywhere, culture also shows physical and social connections, both of which have implications for everyday life. The culture has evolved since it was found in the dungeon and continues to evolve since then, possibly even when kit dies. Culture exists and has existed for a long time, culture also reappears when individuals use it and mix it with other individuals (Sihabudin, 2011 in Lestari, 2020).

The development of accurate telecommunications requires an analysis of the conversations used. Conversation analysis which is then classified by CA as a dialogue genre helps participants understand the importance of the dialogue in question and the social dilemmas of participants through the conversation. The single biggest problem was the exchange of turns in the conversation. The description of CA turn codes in discourse explicitly describes the analysis of the structure and function of speech in the context of exchange of conversational shifts. Take turns in conversation using signs in the implementation of speaking turns. Taking turns of participants has characteristics based on the text under ethnic holidays. There has been a lot of research on "turn-taking", but most of it has not focused on the practice of "turn-taking" by participants sitting behind the target study field (Agustiningtyas, 2021).

In order for a connection to be made between what is described as an adjacency pair and what is being discussed, the speaker of the dialogue must use linguistic cues from other participants in the conversation. There is a turn concept in conversational analysis in addition to the concept of pairs of adjacent utterances. Distribution is the main issue in this context. This relates to how a speaker gets a turn to speak, it is expected that the Speech Partner has a turn to speak or be silent depending on how long the span is. How can one understand when to end an utterance and when to start another with a little effort and attention to detail (Agustiningtyas, 2021).

Based on the background above, the problems raised in this study are: What are the topics discussed in the English Students' conversation? How are from turn-taking and adjacency pairs formed in English Students Conversational?

2. METHODS

The approach used in this study is conversation analysis (CA). The data used in this study are video recordings and transcripts of random conversations conducted by English Language Education students at Lancang Kuning University. This study aims to describe how the patterns of turn-taking and adjacency pairs found in the conversation and requires consistent steps in analyzing a conversation. The researchers used qualitative research which focuses more on a deep understanding of the concept of an object under study rather than analyzing data using statistical analysis.

3. FINDINGS AND DISCUSSION

The results obtained from the research have to be supported by sufficient data. The research results and the discovery must be the answers, or the research hypothesis stated previously in the introduction part.

1. Culture topics are frequently found in English Students' conversation

Table 1. Formulation of the topic

No	Informal Topic	Formal Topic
1	Culture (<i>Budaya</i>)	Plans to continue studying S2 (<i>Rencana lanjut kuliah S2</i>)
2	Tribe (<i>Suku</i>)	International Seminar Certificate (<i>Sertifikat seminar internasional</i>)
3	Language (<i>Bahasa</i>)	Campus activities (<i>Kegiatan kampus</i>)
4	Tradition (<i>Tradisi</i>)	The reason for choosing the FADIKSI major (<i>Alasan memilih jurusan FADIKSI</i>)
5	Food (<i>Makanan</i>)	Civil servant entry plan (<i>Rencana masuk PNS</i>)

This CA research identified that:

a. Culture topic "Culture"

Excerpt 1:

Speaker A: kalau kau Speaker B budaya minang apa? (*If you are Speaker B, what is the Minang culture?*)

Speaker B: setau aku adat minang itu tiap-tiap bulan suci Ramadhan ada Namanya mandi Balimau yang diadakan sebelum memasuki bulan suci Ramadhan. (*As far as I know, Minang custom is that every holy month of Ramadhan there is a Balimau Bath which is held before entering the holy month of Ramadhan*)

Based on the identification of the researchers on the topic "Culture" discussed in the conversation are activities that are usually carried out in a culture "Minang culture".

b. Culture topic "Tribe"

Excerpt 2:

Speaker A: speaker B kamu suku apa? (*What ethnicity is your speaker B?*)

Speaker B: suku minang (*Minang tribe*)

Speaker C: oh suku minang (*oh, Minag people*)

Speaker A: kalau speaker D? (*How about speaker D?*)

Speaker D: ee minang bugis (*ee Minang Bugis*)

Speaker C: campuran? (*Mix?*)

Based on the researcher's identification of the topic "Tribe" discussed in the conversation, which tribe the speakers in the conversation come from.

c. Culture topic "Language"

Excerpt 3:

Speaker A: kalau Bahasa Minangnya gak ada apa? (*What if there is no Minang language?*)

Speaker D: ndak ada do (*No do*)

Based on the identification of researchers on the topic "Language" discussed in the conversation is the use of the sentence "nothing" in Minang language.

d. Culture topic "Tradition"

Excerpt 4:

Speaker A: Ikan mas itu seperti tanda keselamatan gitu loh (*The goldfish is like a sign of safety*)

Speaker E: //Pokoknya// itu kayak menu utamanya (*//Anyway// it's like the main menu*)

Speaker A: //Misalnya// iya. Kau mau merantau orang tua harus ngasih kau ikan mas arsik, misalnya si Kristin lah yang mau merantau terus kita sama-sama megang, aku (orang yang lebih tua) memberi, dia menerima. Itu adalah alat untuk menyalurkan berkat ke si Kristin biar sehat. (*//For example// yes. If you want to go abroad, your parents have to give you an arsik goldfish, for example, Kristin is the one who wants to go and we hold it together, I (the older person) give him an acceptance, it is a tool to channel blessings to the critical one so that he is healthy.*)

Based on the author's identification of the topic "Tradition" discussed in the conversation, these are habits that have been passed down from generation to generation and have become part of the life of the Batak people.

e. Culture topic "Food"

Excerpt 5:

Speaker B: Kalau bata kapa makanan tradisionalnya? (*How about the traditional food for the Batak*)

Speaker A: Banyak, kau mau yang pedas atau manis (*Many, do you want spicy or sweet*)

Speaker C: Kalau yang manis itu ada namanya itak gurgur, lappet boras, lapet pulut, yang paling terkenal arsik. (*The sweet ones have the names itak gurgur, lappet boras, lapet pulut, the most famous ones are arsik*)

Based on the author's identification of the topic "Food" discussed in the conversation, there are various types of food in the Batak tribe.

1. The Occurrence of Turn-Taking and Adjacency Pair in English Students' Conversations.

a. The Occurrence of Turn-taking

Table 2. formulation of the Turn-Taking

No	Turn-Taking	Frequency of Occurrences
1	Overlap	43
2	Current speaker selects next speaker	3
3	Next speaker self-selects	2

4	Current speaker continuous	0
5	Short Utterances	16
	Total	64

This CA research identify that:

Overlap

Excerpt 6

Speaker D: Blasteran\\ (Blasteran)

Speaker A: Blasteran\\ itu kalua beda negara (Blasteran\\ is a different country)

Based on the researchers identify the illustration above shows a turn of speech that collides with each other, when speaker D speaks, speaker A simultaneously speaks, in conversations conducted by English Language Education students there are many overlaps which result in conversations not being conducive, resulting in confusion.

Current speaker selects next speaker

Excerpt 7

Speaker A: Kita mulai dari speaker B, Speaker B kamu suku apa? (We'll start with speaker B, what ethnic group are you from Speaker B?)

Speaker B: Suku minang (Minang tribe)

Based on the researchers identify the illustration above shows speaker A choosing another speaker to have a turn to speak. So that there is a 0.5 second delay to respond to questions from speaker A.

Next speaker self-selects

Excerpt 8

Speaker C: Kalau makanan tradisional minang apa? (What about traditional Minang food?)

Speaker D: Rendang gak sih? (Is it Rendang right?)

Speaker B: Rendang (Rendang)

Speaker C: Oh iya ya (oh yes, yes)

Based on the researchers identify the illustration above shows that speaker C asks questions, and speaker D spontaneously gives answers without being chosen by speaker C. So that there is a 0.4 second delay between speaker B and speaker D taking turns to speak.

Short Utterances

Excerpt 9

1. Ehm
2. Oo I see
3. Ha'a
4. Ouh
5. Ha

6. Eem

Based on the researchers identify the illustrations above are some examples of words from Short Utterances that are found in conversations conducted English Educational Students'.

Based on the identification, the researcher found that the highest number of Turn-taking in the conversation above occurred in the Overlap pattern. The Overlap pattern that occurs in the conversation is a colliding pattern that is carried out unconsciously by the speaker to maintain the topic in the conversation being discussed. Seeing the nature of the turn-taking pattern in this conversation is a positive pattern so that the conversation is carried out by English Educational Students' is not stiff or the conversation stops because of a speech collision that occurs during the conversation.

b. The Occurrence of Adjacency Pairs

Table 3. formulation of the adjacency pairs

No	Adjacency pairs	Type of insertion within adjacency pairs	Frequency of occurrence
1	Question-answer	Answer-question	20
2	Confirmation agreement	continuant	8
3	Information acknowledgement	Acknowledgement information	19
4	Request-acceptance	Rejection-request	1
5	Complaint-excuse	assumption	2
	Total		50

This CA research identify that

Question-answer

Excerpt 10

Speakers A: Pada kesempatan kali ini kami akan berbicara mengenai Budaya, kita mulai dari Speaker B, Speaker B kamu suku apa? (*On this occasion we will talk about culture, let's start with Speaker B, Speaker B, what ethnicity are you?*)

Speaker B: Suku minang. (*Minang tribe*)

Based on the researchers identify the illustration above shows an initiative in asking questions before starting a conversation. Speaker A provides the topic of conversation first, this forces the willingness of other sources to answer the question, no more and no less than the information requested.

Confirmation Agreement

Excerpt 11

Speaker C: Speaker B tau arsik? (*Speaker B know arsik?*)

Speaker B: Enggak ap aitu? (*What's that?*)

Speaker C: Ikan mas kan Speaker A? (*Goldfish right Speaker A?*)

Speaker A: Iya ikan mas yang dimasak, pakai bumbu-bumbu batak kayak andaliman, kemiri, kunyit, bawang terus cabe. Terus itu dimasak sampai airnya habis. (Yes, cooked carp, using Batak spices such as andaliman, candlenut, turmeric, onions and chilies. Continue to cook it until the water runs out.)

E&B speakers: Sampai kering (bersamaan) (To dry (together))

Speaker A: Makanya Namanya arsik, mungkin karena dia dimasak sampai airnya kering karena kalau Bahasa bataknya kering itu kan "marsik". (That's why his name is arsik, maybe because he cooked it until the water is dry because if the Batak language is dry, it's "marsik".)

Based on the researchers identify the illustration above shows an agreement statement made by speaker A and convinced by Speaker E&B. The agreement in question is mutual understanding of the matter or topic being discussed. Furthermore, speaker A also explained the ingredients used to make food called "arsik".

Information acknowledgement

Excerpt 12

Speakers E: Gimana Budaya orang Nias?

Speaker A: Orang nias itu, kalau orang nias itu ee.. kayak kesuksesan sesungguhnya itu saat kau bisa menikah kayaknya itu hal-hal lumrah kalau sama cewe, tapi kalau dinias itu, makin cepat kau nikah cantik kau gituloh. Berarti cepat kau laku berarti kau cantik. Standar kecantikan mereka itu kalau kau udah nikah. Tapi menurutku sih mereka terlalu dini untuk menikahkan anaknya.

Speaker E: Budaya batak itu kayak gimana?

Speaker A: Kalau di batak itu yang kasihan cewek sebenarnya

Speaker E: Kenapa gitu?

Speaker A: karena kalau laki-laki itu sama perempuan kastanya beda kalau dibatak, kalau untuk yang masih kental kali ya.

Based on the researchers identify the illustration above shows information about how Nias culture and Batak culture are in terms of marriage and gender differences. And speaker A's statement triggers the question why from speaker E, so speaker A gives an explanation again.

Request-acceptance

Excerpt 13

Speaker A: Mau coba rendang mam Fuji enggak? (Do you want to try Rendang Mama Fuji or not?)

All: Ketewa (Lugh)

Speaker E: Promo (*Promo*)

Speaker C: Gak di endros eh endors (*Not endors eh endorse*)

Based on the researchers identify the illustration above shows a request from speaker A to buy something. And the other speakers responded with the answer that they didn't want to buy it.

Complaint-excuse

Excerpt 14

Speaker A: Iya, kalua ibu kos kami ngomong sama kawannya nanti (*Yes, if the landlady we talk to her friends later*)

Speaker A&E: Bersamasaan ngomong (*Speaking together*)

Speaker E: Lembut kali (*So soft*)

Speaker A: Lembut tapi cepat. Tapi kalu ibu-ibu yang kayak udah lansia gitu kenapa apa kali ya gitu, kayak nyolot memang gitu ya? (*Soft but fast. But if mothers who seem like they are already elderly, why is it like that, like being stubborn, right?*)

Speaker E: Tergantung orangnya gak sih (*It depends on the person or not*)

Speaker B: Endak tergantung orangnya (*It depends on the person*)

Speaker C: Iya sekarang tergantung orangnya sih (*Yes, now it depends on the person*)

Based on the researchers identify the illustration above shows a complaint from speaker A and the other speakers responding with their own reasons.

Based on the identification, the researcher found that the highest number of Adjacency Pairs in the conversation was in the Question-answer pattern. The Question-answer pattern often appears in this conversation because the speakers want to know more deeply about a new culture, for example how is a culture in the Batak, Minang, Bugis tribes and others. The Question-answer pattern in the conversation is also able to provide an understanding of the culture being discussed. So, it can add knowledge and information between one speaker and another speaker.

Discussion

Based on the research findings, the researchers discuss all the data that can answer the statements in the problem formulation. The researchers analysed spontaneous conversations conducted by English Education students at Lancang Kuning University with a duration of 29.25 minutes with 21 transcripts. The data were analysed based on research objectives. The purpose of this study is to describe how the patterns of turn-taking and adjacency pairs are found in these conversations and require consistent steps in analysing a conversation.

Based on data analysis to identify cultural topics in formal and informal situations, the researchers found that the speakers discussed a lot about cultural topics, such as typical food, language, wedding customs, music, and others. According to Suparlan in Dachi 2022, culture is the whole of human knowledge that can be used to know and understand experiences and the environment that is being experienced. Thus, conversations about culture itself cannot be separated from human life. The topic of discussion about culture is also very interesting to discuss because these things are activities that are directly experienced by someone so culture has an important role in determining the success of conveying messages in communication.

Based on data analysis, there are 64 Turn-Taking found in English students' conversations. Turn-Taking is a theory that focuses on the relationship between utterances and actions carried out by the subject of the theory. The study is based on the view that: firstly, Speech is a means of communication, secondly, Speech develops and has meaning if it is realized in real communication actions, for example, making questions (Astuti, 2020)

Turn-taking is a period of time when two people exchange turns speaking from one speaker to another, shifting turns from one person to another is very valuable in a conversation. If changing turns to speak with long silences is called overlap, short pauses in changing turns to speak are a form of hesitation, while pauses that are long enough are a source of silence (Astuti, 2020).

Based on the conversation data above, the number of Overlaps is 43, the Current speaker selects the next speaker 3, the Next speaker self-selects 2, and the Short Utterances 16. It can be concluded that the conversations above have a large number of Overlap, this is because speakers want to give their opinions to each other for the sake of maintaining interaction between speakers with one another. The results of the research that has been carried out are in line with Cahiers' research, 2004 with the title "Turn-taking in conversation: overlaps and interruptions in the intercultural talk" reveals that the majority of Overlap in the corpus is generated by participants to maintain natural interactions or to facilitate interactions or to participate simultaneously. (Simultaneous starts, simultaneous turns, and laughs together)

In contrast to the findings above, the pattern of overlap in conversations conducted by English Students', the researcher found that the Overlap pattern that occurred was positive so that the conversations conducted by English Educational Students were not stiff or the conversation stopped due to speech collisions that occurred during the conversation.

Based on data analysis, there are 50 adjacency pairs found in English students' conversations. Speakers, listeners, and other participants in a conversation all take turns during the conversation. Each conversation has a systematic and separate pattern, this is known as an adjacency pair which is a unit or sequence of two related utterances expressed

by two different speakers (Agustiningtyas, 2021). According to Sacks in Agustiningtyas 2021, said that there are fixed actions that are carried out by speakers and listeners in adjacent pairs. This pair consists of the first and second speakers who can be identified by looking at the utterances that are issued and heard.

Based on the conversation data above, the number of Question-answers is 20, Confirmation agreement is 8, Information acknowledgment is 19, Request-acceptance is 1, and Complaint-excuse is 2. In other words, the pattern that most often appears in the conversation above is Question-answer, this is done so that the conversation remains focused and not mute or silent. The results of the research that has been carried out are in line with Agustiningtyas' research, 2021 the title "Adjacency Pairs Analysis in Conversations Between Kamala Harris and Children" that the pattern that is often found in research conducted by Agustiningtyas, (2021) is the Question-answer pattern. only one way but two-way. Question-answers in this conversation also lead to political conversations in campaign efforts.

Based on the identification carried out by the researcher on the Question-answer pattern in the English students' conversation above because the speaker wanted to know more deeply about a new culture, for example how is a culture in the Batak, Minang, Bugis tribes and others. The Question-answer pattern in the conversation is also able to provide an understanding of the culture being discussed so that it can increase knowledge and information between one speaker and another.

4. CONCLUSION

After conducting a conversation analysis conducted by English Language Education students at Lancang Kuning University along with transcripts using a conversational analysis approach by looking at the topics discussed in the conversation above, also seeing how the Turn-Taking and Adjacency pairs are in the conversation. In general, discussions about culture are indeed very interesting to discuss and to find out more about a culture or other cultures. when discussing the informal topic "culture" the conversation became very enjoyable because the speakers exchanged interesting experiences that other speakers had not known.

In the analysis of Turn-taking, the pattern that often appears is overlapping because the conversation is spontaneous, so there are lots of Turns in the conversation. However, the overlap that occurred was done to keep the conversation from getting boring. In adjacency pair analysis, the pattern that often appears is the question and answer seen in this conversation. To start a topic of conversation, one of the speakers will ask first and the other speaker will provide a response. This is done so that this conversation does not die or take too many pauses. With the Analysis conversation, this is done to reduce overlap in subsequent conversations.

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Appendix:

Transcript English Students' Conversation

Speaker A: Pada kesempatan kali ini kami akan berbicara mengenai Budaya, kita mulai dari Speaker B, Speaker B kamu suku apa?

Speaker B: Suku Minang

Speaker C: Ohh Minang

Speaker A: Kalau Speaker D?

Speaker D: Eee Minang – Bugis

Speaker C: //Campuran?//

Speaker A: // Kalau Speaker C? //

Speaker D: Blasteran

Speaker A: Blasteran itu kalau beda Negara

Speaker C: Aku batak sih, Batak pride

All: Tertawa

Speaker A: //Kalau Speaker E?//

Speaker D ; // Batak Merdeka//

Speaker E: sama aku juga Batak

Speaker A: Kalian enggak ada yang mau nanya aku?

Speaker E: Kalau Speaker A?

Speaker A: Kalau aku Batak

Speaker E: Gimana sih budaya...

Speaker A: Gimana sih budaya Bugis itu?

Speaker D: Ntah, Bapak aku pendiam sumpah

All: Tertawa

Speaker A: Introvert bapak kamu?

Speaker D: Iyaa (Tertawa) walaupun guru pendiam, sama aku pun pendiam loh

Speaker A: Sama bapak aku juga

All: Tertawa

Speaker C: Guru? Berarti kalau mengajar diam?

Speaker A,C&E Tertawa

Speaker D: Bukan,Chill gitu tipe tipe cool gitu

Speaker C: Ooh,ngomong secukupnya?

Speaker D: emm

Speaker A: Sebutuhnya

Speaker D: Introvert enggak introvert malahan rajin kali keluar

Speaker C: Sama anaknya nggak seperti itu,palingan.

Speaker A:Mungkin karena jarang jumpa sama kamu nggak?

Speaker C: Jarang jumpa Speaker D?

Speaker D: Enggak

Speaker A:Atau kau enggak anaknya?

All: Tertawa

Speaker D:enggak tau lah,mungkin di adopsi (tertawa)

Speaker A: Kasihan kali (tertawa)

Speaker C: Yang sabar yah dit

All Speaker: Tertawa

Speaker A: Kalau kau Speaker B Minang gimana?

Speaker B: Setau aku adat minang itu tiap tiap bulan Suci Ramadhan ada namanya mandi Balimau yang diadakan sebelum memasuki bulan suci Ramadhan

Speaker A: Itu apa adat?

Speaker B: Iya

Speaker A: aku kira itu tradisi

Speaker C: yah //tradisi adat//

Speaker B: Tradisi adat,//turun temurun//

Speaker C: kalau makanan tradisional minang apa?

Speaker D: Rendang nggak sih

Speaker B: Rendang

Speaker C: Oh iyaya

Speaker A: Tapi rendang masuk makanan terenak nomor satu didunia

Speaker C: Di Dunia

Speaker D: Aku kurang sih,aku kurang suka rendang

Speaker A: sama aku juga

Speaker E: Aku pecinta rendang

Speaker C: Kenapa ngak suka?

Speaker D: Ngak tau,biasanya kata orang orang rendang itu pedas kan,mamaku buat manis loh

Speaker C&E: ngak,manis pun darimana pedasnya

Speaker D: Iya mama aku bikin manis.

Speaker A: Bawa besok yah

All Speaker: Tertawa

Speaker B: Kalau batak apa makanan tradisional nya?

Speaker A: Banyak,kau mau yang pedas atau manis?

Speaker B: kalau yang manis itu ada namanya Itak gurgur,lappet boras,lappet pulut

Speaker C: yang paling terkenal //Arsik//

Speaker A: makanan yang paling terkenal iya Arsik

Speaker E: terus kan Naniura juga kan

Speaker A: Arsik itu makanan paling enak sih

Speaker E: Perpaduan ikan mas campur kacang panjang

Speaker A:Ibarat kalau misalnya minang punya Rendang kami punya Arsik

Speaker C: Speaker B tau arsik?

Speaker B: Enggak,apa itu?

Speaker C: Ikan mas kan Speaker A?

Speaker A: Iya ikan mas yang dimasak pakai bumbu bumbu batak kayak Andaliman,kemiri,kunyit,bawang,cabe. Terus itu dimasak ya sampai airnya habis

Speaker E&B : ./ Sampai kering// (bersamaan)

Speaker A: Makanya namanya Arsik mungkin karena dia dimasak sampai airnya kering,karena kalau bahasa bataknya kering itu kan Marsik

Speaker A: Tapi rasaku arsik itu enak karena ada kuahnya

Speaker C&E: //Iya //(bersamaan)

Speaker E: Tapi kalau kering dia jadi kayak asin gimana gitu

Speaker A: Kalau arsik itu biasanya dimasak satu malaman loh yub

Speaker E: Iya disitu baru enak lebih berasa

Speaker B: Kayak buat dodol yah

Speaker A: Iyakan kalau dodol ituksn harus diaduk

Speaker A:Kalau misalnya di acara batak kayak pesta pernikahan,segala macam itu harus ada

Speaker E&B: // Arsik// (bersamaan)

Speaker A: Karena misalnya itu biasanya kan nggak Cuma arsik,ada namanya Napinadar,napinadar itu ayam yang pakai darah dimasak

Speaker B: Darah,emm

Speaker A: Ikan ma situ kayak tanda keselamatan gitu loh

Speaker E: // Pokoknya// itu kayak menu utama nya lah

Speaker A: // misalnya // Iya.kau mau merantau orang tua harus ngasih kau ikan mas arsik,misalnya si Kristin lah yang mau merantau terus kita sama sama megang,aku(orang yang lebih tua) memberi dia menerima.itu adalah alat untuk menyalurkan berkat ke si Kristin //biar sehat sehat//

Speaker E: //Kayak dilindungi terus//

Speaker C: Salah satu kepercayaan juga kan,kayak tradisi

Speaker A:Itu tradisi juga sih

Speaker B:Tapi kalau orang Minang kalau merantau kan,makanannya itu rendang karna rendang itu tahan lama

All:Emmm

Speaker B:Bisa sampai sebulan //dua bulan.... //

Speaker C:Di// kulkas//

Speaker B:Iya,semasih di panaskan masih bisa dimakan lagi

Speaker C:Enak kok

Speaker A:Tapi aku baru tau loh kalau masak arsik eh masak rendang tu,selama itu

Speaker B&C://Iya//

Speaker B:Ngaduknya dulu

Speaker A:Karna dirumah,kalau mamak ku masak rendang kayak masak Buncek satu jam pun udah selesai gitu lo

Speaker D:Mak kencang lagi

Speaker A:Yakan karna kek bukan rendang aslinya kali ya

Speaker C:Rendang ala kadarnya

Speaker E:Rendang asal jadi

Speaker A:Tapi aku gak suka rendang karna gak suka sapi sih jadi agak bau amis

Speaker B:Ciri khasnya lah daging

Speaker A:Mungkin gara gara itu,tapi kalau bumbunya enak sih

Speaker A:Mau coba rendang mama Fuji gak?

All:Ketawa

Speaker E:Promo

Speaker C:Gak di endorse eh endorse

Speaker B:Speaker D lagi ngomong topik

Speaker E://Gimana speaker D //

Speaker B://Budaya // atau....

Speaker C:Iya budaya yang Speaker D tau kayak mana sih?

Speaker E:Budaya Minang atau Bugis atau// apalah yang kau tau//

Speaker B//:iya Melayu// atau apa..

Speaker C:Ha budaya yang lain pun gak papa

Speaker E:iya yang tau aja

Speaker A:Tapi kalau masakan daerah itu paling enak kalau yang ngerjakan bapak bapak

Speaker E & D bersamaan ngomong

Speaker E://Apalagi kalau masakan orang Batak //

Speaker D://Makanan yang di rumah makan itu?Rumah makan gitu?//

Speaker C:Enggak,makanan yang di rumah rumah aja kan?

Speaker A:Dia pun udah senyum,senyum ku pun jadi pulsa

All:Ketawa

Speaker A:Kalau di bugiskan kalau misalnya kami Batak.Kalau merantau anaknya dikasih makan ikan arsik.Kayak wejangan sebelum....

Speaker D:Ndak ada di bapak ku pendiam

Speaker A :Kan gak harus //bapak mu//

Speaker E://Iya// yang kau ketahui aja

Speaker B:Serching dulu

Speaker A:Makanya kau bergaukah sama bapak orang

All:Ketawa

Speaker B:Bapak orang

Speaker A:Tanya dulu nanti

Speaker D:Bapak ku aja ngomong Bugis gak pernah dengar aku ,sumpah

Speaker A:Bahasa Bugis ada gak yang// kira kira kau tau//

Speaker E: //Yang nyangkut gitu//

Speaker A:Penasaran gak sih

Speaker E:Iya

Speaker A & C bersamaan ngomong

Speaker A:Kayak mana bahasa Bugis

Speaker C:Gimana bahasa bugis

Speaker D:De gaga

Speaker E & C bersamaan ngomong

Speaker E:Artinya

Speaker C:Apa tu

Speaker D:Gak ada

All :Ketawa

Speaker A:De Gaga

Speaker B :De Gaga? Apa tu artinya

Speaker A:Gak ada

Speaker C:Gak ada

Speaker A,D,E:De Gaga de gaga

Speaker A:Kalau bahasa Minangnya gak ada?

Speaker D:Ndak ada do

All:Ketawa

Speaker D:Ndak ada do

Speaker A:oiya yah

Speaker E:Do do

Speaker A:kalau bahasa minangnya apa semua do do.Itu ada apanya gak sih.Kenapa bisa ada do nya

Speaker C:Biar lembut Ndak?

Speaker A:Aku pun kalau dirumah kau misalnya apa jadi do jadi kek ketularan kami

Speaker C:Ketularan kami jadi ngikut ngikut

Speaker A:Padahal dirumah biasa gak ada tiba tiba gak ada do

All:Ketawa

Speaker C:Taulah kalian kan orang Batak kayak mana

Speaker E:Batak kan kasar

Speaker C:Bukan kasar

Speaker E:Kayak keras gitu

Speaker C:Ngegas

Speaker A:Sebenarnya semenjak kami ngekost di tempat yang sekarang itu kami kasihan loh sama ibu kost kayak berantem.Karna kami berempat,itu// Batak semua....//

Speaker B://Gaya ngomongnya//

Speaker A:Iya

Speaker B:Jadi ibuk tu agak lain nanti nengoknya kan?

Speaker A:Tapi Minang juga besar besar suaranya kan?cepat lagi

Speaker E:Iya

Speaker B:Ndak,kalau orang sumatra tu identik kalau ngomong dia cepat

Speaker A:Iya.Kalau ibu kost kami ngomong sama kawannya nanti

Speaker A&E bersamaan ngomong

Speaker E:// Lembut kali//

Speaker A://Lembut tapi cepat.//Tali kalau ibu ibu yang kayak udah lansia gitu kenapa apa kali ya gitu,kayak nyolot.Memang gitu ya?

Speaker E://Tergantung orang nya// gak sih

Speaker B:Ndak,//tergantung orangnya//

Speaker C:Iya sekarang tergantung orang nya sih

Speaker E:Kayak kau tapi kau nyolot juga

Speaker D:Ketawa

Speaker A:Iyasih

Speaker C:Makanya maklumlah kalau ngegas

Speaker A: Tapi kalau bicara budaya memang gak habis habis.Aku paling suka apalagi misalnya kalau ada acara,acara adat kayak menikah kek,kek rame gitu

Speaker D:Dj

Speaker A:Kok dj

Speaker D:Ketawa.Apasih anamnya itu

Speaker A:Dikami namaya gondang

Speaker C:Gendang

Speaker A:Tapi dari semua musik Batak yang ku suka itu hasappi yang kayak

Speaker D:Gitar

Speaker A:Gak gitar.Dia kecil senarnya 4 kalau gak salah

Speaker C:Kibot

Speaker E:Enggak gini(sambil ketawa)

Speaker C:Kibot yang paling apa

Speaker D:Keca,kaecapii

Speaker A:Iya kalau orang bilangya kecapi,kalau kamu bilang hasappi.Jty kayak suaranya Ting kekmanasih

Speaker E:Entah

Speaker A:Pokoknya itulah enak kalau di dengar.Kalau misalnya acara Batak tu,kalau gak ada hasapoi kayak gak adat batak terus sama Gondang satu.Apalagikan udah// tinggal keyboard //semua

Speaker D://Tinggal...pakai kaset// gitukan

Speaker A:Heem jadi gak seru lagi.Tapi kalau misalnya terlalu apa kek menghayati bisa bisa kesurupan,kalian percaya gak sih?

Speaker E: Itu gak, bukannya melamun dia makanya bisa kemasukan

Speaker A: Kalau misalnya kan kalau dengar alat musik tradisional, alat musik tradisional dari Minang apa?

Speaker B: Saluang namanya, dia kayak itu

Speaker E&C bersamaan ngomong: //Seruling//

Speaker A: Itukan kalau misalnya orang zaman dahulu percaya kalau kita terlalu khusuk memainkannya kan bisa bisa kek terbawa //apa kita// gak

Speaker C: / Alam//

Speaker D : Orang Kristen kalau keserupan gimana(ketawa)

Speaker A: Orang Kristen //kalau keserupan// gak ada, jarang lah keserupan

Speaker C: //Ada//, bukan keserupan itu loh

Speaker A: Apa...

Speaker E: Pasti bahasa Batak gak sih tapi //tergantung orang yang masukin sih//

Speaker A: //Tapi jarang sih, //jarang kami keserupan. karna, kayakmana ku bilang ya. Karna mungkin orang Kristen itu rata rata batak kan

All: Ketawa

Speaker A: Udah, janganlah Bawak Bawak agama// rasis kita nanti//

Speaker B: //Iya Bawak //agama tu payah

Speaker B&D bersamaan ngomong

Speaker D: /Kalau agama salah nanti//

Speaker B: //Kalau ada pakarnya, //pakar agama di sini di bahas

Speaker A: Bisa gak kalian ngomong gak pake anjir

All: Ketawa

Speaker D: Udah kebiasaan

Speaker A: Satu kost kami pun ada satu asal ngomong anjir anjir

Speaker E: Gak usah dibahas

Speaker A: Tapi gara gara ini tadi

Speaker A: Anjir itu apa

Speaker E : Hem //kan dibahas lagi//

Speaker D: //Aku gak tau//, aku cuma ikuti di..

Speaker A: Pertama anjay, anjay baru anjir

Speaker D: Pertama anjir baru anjay baru ada Sok asik anjay ini apasih

Speaker A: Asu itu bahasa Jawa

Speaker C: Nias

Speaker B:Asu,su ini tau ni(sambil tertawa)

Speaker E:Jawa gak sih

Speaker B:Enggak Nias juga

Speaker A:Asu itu apa

Speaker D:Asu itu anjing

Speaker A::Soalnya bahasa Nias asu itu juga anjing

Speaker C:Ha

Speaker B:Iya,tapi kadang kadang kayak gimmick asulah,kayak babe Cabita tau,tau dia komedian

Speaker A:Emm,iya iya tau.Yang keriting itu ya

Speaker B:iya,dia ngomong asulah

Speaker A:Aku suka kesal sih mendengar apa,pidato pidato orang sukses

Speaker D:Ketawa

Speaker A:Suka kesal gak sih,kayak kamu harus berani jatuh.Iya memang kita harus berani jatuh.Kayak aku pernah dengar gini manusia itu kayak babi

Speaker C:Masuk juga

Speaker D:Ketawa

Speaker A:Karna kan kalau babi harus menjatuhkan dirinya sendiri dulu ketanah baru dia bisa liat langit gitu loh.Kan babi gak bisa liat langit

Speaker A:Jadi Manusia juga gitu,kayaknya manusia perlu juga menjatuhkan diri biar bisa keatas

Speaker C:Amin

Speaker A:Merendahkan diri biar bisa keatas.Itu kata kata yang paling kusuka tahun 2023 ini

Speaker C:Inikan kita milih jurusan guru ni

Speaker A://Kalian mau jadi guru//

Speaker C://Kalian mau gak sih // jadi guru semua nanti

All :Aku sih

Speaker C:Kayaknya...

Speaker B:Kayaknya belum tentu,tengok kedepan

Speaker E :Aku sih enggak,gak tau apalagi aku orangnya emosian

Speaker A:Iya,terus tekanan kayaknya berat kali kan jadi guru

Speaker E:Iya

Speaker A:Kayaknya aku mau jadi apa ajalah,pengusaha telur ayam

Speaker E:Kok bisa kau kari kesitu(sambil ketawa)

Speaker A:Enggak dulu ditanya cita citamu apa,jadi jadi guru

Speaker A&E ngomong bersamaan

Speaker A://Tiba sekarang///

Speaker E://Tiba saatnya// kan,sekarang keknya

Speaker A:Tekanan,apalagi nanti kita bakalan jumpa sama murid yang...

All:ehh

Speaker B:Yang bermacam macam

Speaker D:Yang menguji kesabaran

Speaker A:Jadi sudah ku putuskan aku akan menjadi pengusaha telur ayam

Speaker B,E&D: tertawa

Speaker C:Oke,Semangat Speaker A

Speaker A:Ciao,ciao

Speaker A:Nanti kuangkat kau jadi managerku

Speaker C:Aku mau jadi direktornya kok

Speaker A:Aku direktornya bodok

Speaker C:Selesai S1 kalian mau gak lanjut S2

Speaker E,DB://Enggak//

Speaker A://Aku mau//,aku mau untuk stress lagi

Speaker E:Untuk saat ini enggak,ini aja udah stress kalipun

Speaker C:Liat nanti kan

Speaker B:Iya liat nanti

Speaker A:Aku kalau misalnya nanti,kalau misalnya memang harus lanjut S2 tapi setahun setelah tamat S1 si itu rencananya.

Speaker D:Maksudnya

Speaker A:Jangan langsung,langsung,mungkin karna butuh juga ganti oli otak ini kan.Jangan langsung langsung

Speaker C:Kenapa kalian milih masuk FADIKSI jurusan bahasa inggris

Speaker A:Laki laki,emang mau jadi guru

Speaker D:Enggak sih aku cuma suka Bahasa Inggris

Speaker C:Iya memang mau ngambil Bahasa Inggrisnya aja yakan

Speaker A:Kan ada Sasing (Sastra Inggris)

Speaker E:Kan itu lebih susah

Speaker C:Kan bahas bahas Sasing,sastra bahasa inggris

Speaker A:Kalau misalnya nanti kita ngambil pendidikan,pasti nanti lokernya semua jurusan kecuali pendidikan

Speaker E:Kebanyakan yang kayak gitu

Speaker A:Aku nanti kalau misalnya nanti,gak ngambil PNS si
,gak ada rencana mau ngambil PNS tapi kalau memang di haruskan

Speaker E:Mau gimana lagi

Speaker A:eem

Speaker A:Kan orang sekarangkan,bukan orang tua si.Orang orang sekarang kan kalau misalnya nengok apa sukses tu kalau misalnya dia PNS.Daftar BUMN aja gak sih

Speaker A:Kau suku apa

Speaker B:Suku Minang

Speaker A:Apayang kita bahas selain suku Minang dan Batak

Speaker D:Bugis,aku Bugis gak tau juga

Speaker A:Berarti Dalle lah kau kan

Speaker D:Ha

Speaker A:Dalle

Speaker E:Gak tau dia itu Dalle apa(sambil ketawa)

Speaker A:Kalau kami Batak tapi gak tau apa apa tentang Batak itu,itu dibilang Batak Dalle

Speaker B:Budaya

Speaker A:Kalau kami Batak,harus tau kami mana tulang kamu,mana...mana

Speaker D:Marga gitu

Speaker A:eem,mana marga kami,mana ito kami,mana pariban kami.Harus tau kami itu Kalau enggak oh sautlah kami

Speaker B:Gak boleh apa,nikah sama sesuku apa sama semarga

Speaker A:Gak boleh kami nikah sama semarga.Sama semarga mama itu kalau yang perempuan.Kalau laki laki disarankan nikah sama semarga sama mamak.Itu disarankan.Emang kalau di Minang itu harta gono gini sama si cewek

Speaker B:Apa

Speaker A:Harta gono gini sama cewek

Speaker B:Oouh harta,harta apa //namanya//itu harta pusaka

Speaker A://Harta benda//(sambil ketawa)

Speaker B:Harta warisan itu jatuhnya ke anak cewek

Speaker A:Itu biasanya anak //cewek terakhir// atau anak cewek pertama

Speaker B://Anak cewek terakhir//r paling banyak dapat.Laki laki nya gak tau,laki lakinya kan banyak merantau

Speaker A:oo,I see

Speaker B:Tapi kalau ada perempuan tu yang dapat warisan tu kan yang paling kecil,atau anak perempuan tu.Kalau orang itu mau nikah udah ada modalnya

gitu.Misalnya:sawah tu apa namanya,perkebunan,lahan

Speaker A:Berarti //ceritanya//

Speaker B://Rumah//

Speaker A:Yang bayar mahar itu si cewek

Speaker B:Enggak juga

Speaker A:Gak juga

Speaker A:Berarti kurang enaklah laki laki di Minang ya

Speaker B:Apanya

Speaker A:Kurang enak.Mungkin

Speaker B:Aku kurang tau juga budaya nya

Speaker A:Terus ngapain kita bahas ini

All:Ketawa

Speaker D:Aku kurang tau,sumpah aku bertanya di desa

Speaker A:Justru di desa gak sih kayak gitu

Speaker D:Enggak di desa itu campur Bugis,Banjar apalagi Jawa

Speaker A:Justru kayak gituloh,kami aja aku aja yang tinggal di daerah Nias, daerah Sakai,daerah Batak aku tau semua

.Itu berarti kau kurang peka sama lingkungan

Speaker E:Kau peka

Speaker A:Peka

Speaker E:kekmana

Speaker A:Tanyalah,tanyalah

Speaker E:Gimana budaya orang Nias

Speaker A:Orang Nias itu kalau orang Nias itu e..,kayak kesuksesan sesungguhnya itu saat kau bisa menikah.Kayaknya itu hal hal lumrah kalau sama cewek,tapi kalau di Nias itu,makin cepat kau nikah cantik kau gituloh.Berarti cepat kau laku berarti kau cantik.Standart kecantikan mereka itu kalau kau udah nikah.Tapi menurutku sih mereka terlalu dini untuk menikahkan anaknya

Speaker E:Budaya Batak itu kayak gimana

Speaker A: Kalau di Batak tu yang kasihan cewek sebenarnya

Speaker E:Kenapa gitu

Speaker A:Karna kan kalau laki laki itu sama perempuan kastanya beda kalau di Batak,kalau untuk yang masih kental kali ya

Speaker C:Laki laki lebih tinggi kan

Speaker A:Iya.Makanya kali misalnya dirumah ku kan,kayak kamilah,kami ada 4 bersaudara.Adekku yang paling kecil itu cowok

Speaker D:Itu yang apa,yang sering dimanjain

Speaker A:Biarpun adekku yang paling kecil itu paling muda gitu,kalau dia cowok aku harus menghormati dia.Karna gimana pun kalau orang itu bilang itu Hula hulamu nanti

Speaker B,C,DE:Apa itu Hula hula

Speaker A:Hula Hula itu

Speaker E:Untuk nikah

Speaker A:Hem

Speaker E:Kalau kau nikah mesti diapain sama ito mu

Speaker A:Eem

Speaker:Karna kalau misalnya...

Speaker C:Ito itu apa orang ini gak tau

Speaker E:Ito itu kayak satu marga,saudara pokonya ya saudara kayak Abang,adek gitu

Speaker A:Aku suka sama mahasiswa pendidikan sekarang yang gak takut takut mengkritik atasannya

Speaker D:Ituyang dulu tu

Speaker A:Sekarang juga Mereka yang kek yang viral tu kemaren apa yang BEM UI,apa yang megkritik

Speaker D:ooh,yang tikus itu

Speaker A:Hem

Speaker B:Buk Puan Maharani

Speaker A:Aku sampai sekarang gak ngerti loh kenapa mahasiswa banyak yang gak suka sama dia

Speaker D:Ya karna dia tu di DPR tu banyak kali kasusnya

Speaker B:uh,banyak kali kasusnya

Speaker D:Banyak kali kasusnya soal si itu tu

Speaker A:Tapi gaji mereka besar besar loh

Speaker B:Ha besar,orang itu kerja 5 tahun dapat tunjangan seumur hidup.Itunisi undang undang RKUHP yang barulah pokoknya mau disahkan

Speaker A:Aku tertariklah jadi anggota dewan

Speaker B&D:Ketawa

Speaker E:Nanti kau korupsi

Speaker A:Memang itunya tujuannya

Speaker E:Memang cepatlh kau

Speaker A:Mengalir pun sama mu

Speaker E:Ketawa

Speaker A:Kalian orangnya tipikal orang yang rajin belajar gak sih,atau tipikal orang yang kalau ada tugas baru belajar

Speaker C:Ada tugas untuk belajar

Speaker A:Kau budaya apa

Speaker C:Budaya...

Speaker A:Budayatri budidaya ternak ikan(ketawa)

Speaker D:Budidaya ternak lele

Speaker A:Ternak lele

Speaker A:Ternak lele itu menguntungkan tau

Speaker E:Ya jelas lah

Speaker D:Iya banyak,mudah lepas tu mudah ya terus cepat apanyan tu

Speaker A:Enggak,apa tu misalnya itu perkarung makanan itu berapa harganya sampe gak sih 500 ribu

Speaker D:EEK nya ku tau makanannya

Speaker E:Iya

Speaker D:Sumpah,taunya itu aja nyo

Speake Ar:Ini aja kalau misalnya pelet untuk lele itu perkarung,biasanya kan beli perkarung.Kayaknya tu sampai lah lima ratus ribu

Speaker B:Perkarung

Speaker A:Terus itu satu karung cuma nyampe seminggu nyo.Kayak gak untung rasaku loh jadinya

Speaker D:Tapi berkembang biaknya

Speaker C:Untunglah

Speaker D:Sekali berkembang biak,cepat gak sih kalau lele di apasih namanya,dipanennya

Speaker A:Cuma kalau udah kayak besar kali dia udah kayak ubi dia rasanya.Tapi rasanya memang kalau pake pelet sama Eek itu rasanya beda

All:Ketawa

Speaker C:Pernah kau coba Speaker A

Speaker A:Lagian kita gak tau tau makanan lele itu di taro apa.Apalagi aku kalau nengok lele goreng itu bukannya ada ku pikirkan apa apa

Speaker C:Ketawa terus

Speaker A:Aku kalau lagi makan gak mau ku pikirkan apa apa.Yang penting enak,udah

Speaker E:Yang penting kenyang

Speaker A:Aku kalau lagi makan gak mau aku mikirkan yang aneh aneh

Speaker C:Yang lewat sendirinya,terbayang bayang

Speaker A:ah,memang kami jarang makan lele

Speaker C:Kenapa jadi curhat(sambil ketawa)

Speaker D:Kami juga jarang,kami cuma di English Camp yang makan lele gak tu

Speaker A:English Camp

Speaker D:Hem

Speaker A:Makan lele kita kemaren

Speaker D:Iya,tu sekali

Speaker B:English Camp

Speaker C:Oiya kemarin

Speaker A:Serius kau

Speaker C:Gak tau

Speaker D:Apa mengabdikan?Iya mengabdikan,mengabdikan

Speaker A:Pantaslah

Speaker E:Kita gak ikut

Speaker C:Iyalah gak ikut kalian berdua

Speaker A:Kami tiga (sambil ketawa)

Speaker B:Iya,kau Fkip mengabdikan kau ikut kan

Speaker C:Gak ada ngapa ngapain pun

Speaker B:English Camp yang enggak kan?

Speaker D:Endak,ini rencana mau ikut

Speaker C:Berarti ikut

Speaker D:Eem

Speaker C:ee,harus ikut tahun ini berarti kan

Speaker A:Enggak,kan udah bayar dia kemaren,udah bayar kau kemaren kan?

Speaker C:Enggak

Speaker D:Gak tau

Speaker B:Dia lupa dia

Speaker E:Ya ikutkah

Speaker C:Dikitnya kita kemarin

Speaker A:Lagian kalau gak diingat ingatnya ,gak usah ikut

Speaker E:Iya kan tapi untuk wisuda nanti bukannya perlu

Speaker D:Kak Hera kan belum bayar kan hari itu.Kak Hera gak bayar,aku juga gak bayar kalau gak salah

Speaker A: Sertifikat, sertifikat diminta sertifikat kita kayak mana. Berarti harus ikutkah lagi kita

Speaker E: Sertifikat apa

Speaker E: Sertifikat English Camp

Speaker A: Punya ku satu masih, sama inatta Boru ini

Speaker C: Mana sama ku, sama kak gres

Speaker E: Kok sama kak gres, bukannya udah kau // minta //

Speaker C: // Satu lagi //

Speaker E: Iya, satu lagi

Speaker A: Aku dua duanya gak ada

Speaker E: Terus yang apa itu, apanya itu yang disini kian. Gak ada di kasih

Speaker C: LK

Speaker B: LK gak ada juga kau

Speaker E: Gak ada

Speaker B: Minta sama BEM

Speaker C: Dari kating

Speaker B: Minta sama si Risky

Speaker C: Punya si speaker D gak ada itu, tengok dari tampang tampangnya semua sertifikat gak ada

All: Ketawa

Speaker B: Iya

Speaker D: Aku ada itu yang, apasih namanya sertifikat yang dikasih foto itu di kemanain?

Kan ada kayak file di kasih dari yang apasih namanya yang di suruh pak Fadhly dikasih sertifikat itu dikemanaian

Speaker B&E ngomong bersamaan

Speaker B: Yang mana

Speaker E: Yang mana

Speaker D: Bentarlah, kucari Ramona bentar

Speaker B: Kenapa dia Ramona

Speaker D: Aku narok di apa filenya tu disitu

Speaker C: Yang pamaba ada. Iyakan

Speaker B: Iya

Speaker E: Itu yang apakan yang online

Speaker B: Yang online ada yang print-an juga ada

Speaker C: Di kirim ke email

Speaker A: Semua kayaknya dikirim ke email

Speaker D: Yang ini, diapain

Speaker C: Ya di print lah

Speaker A&B ngomong bersamaan

Speaker A: Sertifikat apa itu

Speaker B: Sertifikat apa itu

Speaker D: SICOP apaa gitu

Speaker C: Yang sama pak Fadhly ndak

Speaker E: Itu yang bayar apa itu

Speaker D: Enggak gak sih gak bayar sih, yang sama pak Fadhly

Speaker B: Ohh, yang semeniar internasional itu

Speaker C: Kalianlah, kami enggak

Speaker A: Kalian kan yang ikut bayar

Speaker E: Bayar itu

Speaker C: Limpul

Speaker E: Lima puluh

Speaker B: Kau gak bayar

Speaker E: .Atau kau gak bayar? Kok enak kali

Speaker D: Ketawa

Speaker C: Berarti pikun dia

Speaker B: Bayar loh, mana bisa bayar ikut, eh kalok gak bayar ikut

Speaker D: Ini cara Foto copynya ngeprint nya gimana

Speaker A: Gak usah di print loh. Disimpan aja filenya. Kalau butuh baru di print. Capek, mahal loh ngeprint enam belas ribu. Oke

Turn Taking

Turn Taking 1

Speaker A: Pada kesempatan kali ini kami akan berbicara mengenai Budaya, kita mulai dari Speaker B, Speaker B kamu suku apa?

Speaker B: Suku Minang (CURRENT SPEAKER SELECTS NEXT SPEAKER)

Turn Taking 2

Speaker A: Kalau Speaker D?

Speaker D: Eee Minang – Bugis (CURRENT SPEAKER SELECT NEXT SPEAKER)

Turn Taking 3

Speaker A: Kalau kau Speaker B Minang gimana?

Speaker B: Setau aku adat minang itu tiap tiap bulan Suci Ramadhan ada namanya mandi Balimau yang diadakan sebelum memasuki bulan suci Ramadhan (CURRENT SPEAKER SELECTS NEXT SPEAKER)

Turn Taking 4

Speaker A: Kalian mau jadi guru

Speaker C: Kalian mau gak sih jadi guru semua nanti

All : Aku sih

Speaker C: Kayaknya...

Speaker B: Kayaknya belum tentu, tengok kedepan

Speaker E : Aku sih enggak, gak tau apalagi aku orangnya emosian

Speaker A: Iya, terus tekanan kayaknya berat kali kan jadi guru

Speaker E: Iya (Ketika speaker A bertanya maka speaker lain menjawab tanpa ditunjuk atau NEXT SPEAKER SELF SELECTS)

Turn Taking 5

Speaker C: Kenapa kalian milih masuk FADIKSI jurusan bahasa inggris

Speaker A: Laki laki, emang mau jadi guru

Speaker D: Enggak sih aku Cuma suka Bahasa Inggris (NEXT SPEAKER SELF SELECTS)

Overlap 1

Speaker C: Selesai S1 kalian mau gak lanjut S2

Speaker E, DB: Enggak (ngomong bersamaan / OVERLAP)

Overlap 2

Speaker A: Iya ikan mas yang dimasak pakai bumbu bumbu batak kayak Andaliman, kemiri, kunyit, bawang, cabe. Terus itu dimasak ya sampai airnya habis

Speaker E & B : Sampai kering (bersamaan / OVERLAP)

Adjacency pairs

Question-answer

Speakers A: Pada kesempatan kali ini kami akan berbicara mengenai Budaya, kita mulai dari Speaker B, Speaker B kamu suku apa?

Speaker B: Suku minang.

Confirmation Agreement

Speaker C: Speaker B tau arsik?

Speaker B: Enggak ap aitu?

Speaker C: Ikan mas kan Speaker A?

Speaker A: Iya ikan mas yang dimasak, pakai bumbu-bumbu batak kayak andaliman, kemiri, kunyit, bawang terus cabe. Terus itu dimasak sampai airnya habis.

E&B speakers: Sampai kering (bersamaan)

Speaker A: makanya Namanya arsik, mungkin karena dia dimasak sampai airnya kering karena kalau Bahasa bataknya kering itu kan "marsik".

Information acknowledgement

Speakers E: Gimana Budaya orang Nias?

Speaker A: Orang nias itu, kalau orang nias itu ee.. kayak kesuksesan sesungguhnya itu saat kau bisa menikah kayaknya itu hal-hal lumrah kalau sama cewe, tapi kalau dinias itu, makin cepat kau nikah cantik kau gituloh. Berarti cepat kau laku berarti kau cantik. Standar kecantikan mereka itu kalau kau udah nikah. Tapi menurutku sih mereka terlalu dini untuk menikahkan anaknya.

Speaker E: Budaya batak itu kayak gimana?

Speaker A: Kalau di batak itu yang kasihan cewek sebenarnya

Speaker E: Kenapa gitu?

Speaker A: karena kalau laki-laki itu sama perempuan kastanya beda kalau dibatak, kalau untuk yang masih kental kali ya.

Request-acceptance

Speaker A: Mau coba rendang mam fuji enggak?

All: Ketawa

Speaker E: Promo

Speaker C: Gak di endros eh endors

Complaint-excuse

Speaker A: Iiya, kalua ibu kos kami ngomong sama kawannya nanti

Speaker A&E: Bersamasaan ngomong

Speaker E: Lembut kali

Speaker A: Lembut tapi cepat. Tapi kalu ibu-ibu yang kayak udah lansia gitu kenapa apa kali ya gitu, kayak nyolot memang gitu ya?

Speaker E: Tergantung orangnya gak sih

Speaker B: Endak tergantung orangnya

Speaker C: Iya sekarang tergantung orangnya sih